were supposed also to have all of them their several share in the government of things below them : for which cause tiiey are called not only by Maxixnus Tyrius," <ruvap^ovrec *&<»,* co-rulers with God, but also by Plato himself, r/5 *fuyitrrM* Soipovi <n>va^ovT€c, the co-governors and co-rtjijfii-ers with the supreme God. So that the government of this inferior world was by the Pagans often attributed to them jointly, the supreme and inferior gods both together, under that one general name of gods. But the chief of those inferior deities, in whose image man is also said to have been made, as well as in the likeness of the supreme, were either those celestial gods and animated stars before mentioned by the poet, or else the eternal gods of Plato, which were looked upon likewise as co-makers of the world subordinate.

Besides Ovid, we might instance here in many more of the Pagan Theogonists clearly acknowledging in like manner one unmade Deity, which generated both the world and all the other gods in it; as, for example, Strabo, who, affirming that

the world Was r»/£ ^UO^UK; *aft a Kdt* rijc irpwolci*; ***f>yov,**

the joint work both of nature and providently -

as it was before ascribed by **Ovid to**

JLlT. p.809. y. . J

JJeus et meaor natura, add*; concern-

ing Providence or the Deity in this manner : T<J

?£ -arpovoictc* ****Tt* jSijSowX^Tac *Km*** a*mj iroiKiAoTifa TIC

, t^c ?roXt) Sca^fpovra ***TMV*** aXXiiw" ***icat rtnmttv*** **ra a G«owc *ft tern* avdp^Trou^, c3v iv^jccv *Mil* ra** aXXa Tow; ;u-i*- owv Oio*^ aTflSi-t^i TC>»» ot>s«irdi*,' *rwt;*

TJ]V yyv. That having a

multiform fe-

* Disseriat, i. p. 6. edit. **Lwpjd. HW1. Svo.**